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Service for the Three Hours

Good Friday



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# Service for the Three Hours

of

# Good Friday

Being

Psalms, Hynnus, Meditations and Prayers
Arranged upon the Seven Last Words of
Our Divine Redeemer

By the

Rev. James S. Stone, D. D.

Rector of St. Tames's Church, Chicago

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## PREFACE.

FEW services require more preparation, both mental and spiritual, than that of the Three Hours on Good Friday. Its length, the occasion, and its subject, make demands upon both people and priest that can only be met by determined effort. But the effort and preparation made, no service in the year will be likely to yield such blessed and permanent results.

To stand face to face at Calvary with the Lord and Saviour of men, there to recall vividly, to the heart and mind, the fact of the propitiating and atoning sacrifice, and to realize one's own immediate interest in the same, cannot be otherwise than profitable. In an age when the truths which centre about the Cross are by many overlooked and by others repudiated, it is encouraging to know that the observance of the Three Hours is growing. Every year more of our parishes keep this commemoration. The welfare of the Church rests in the position she takes at Calvary. If there be no Atonement, no sacrifice for sin, then the purpose of the Incarnation and the promise of the Resurrection are of little avail.

This arrangement of psalms, hymns, meditations and prayers is printed with the hope of helping to make the Three Hours still more profitable, and to further their observance.

It is the result of some years of experience, and though faulty, as such a service dealing with facts so profound and important must needs be, it may serve at least as a suggestion of what the Three Hours should be. Indeed, the writer puts it forth only as suggestive: especially so in the meditations, where briefly hints are given which may serve as beginnings of lines of thought to be drawn out and completed by the priest conducting the service. There are more points given than are necessary, or than time will be sufficient for; so with the prayers and psalms. A selection must be made of either psalm, and of the prayers and points of meditation.

The texts of Scripture given in italics are intended to illustrate the subject under which they are arranged, and to serve the priest as he unfolds his meditation. The eye may light upon some one or other of them, and at once

the mind may make of it a fruitful application.

Of the system upon which the service is arranged nothing need here be said. It will readily discover itself. The prayers are mostly from the Book of Common Prayer, though some are adaptations of ancient, mediæval or Elizabethan forms.

The Hymns, with two exceptions, are from the Hymnal, and should be sung to the tunes ordinarily used. The other two Hymns are from Stainer's "Crucifixion" and should be sung to the tunes there given. If these tunes be set lower they will come within the compass of most singing people. It would be well to have all the hymns sung occasionally at the Lenten services, so that at the Three Hours the congregation may be familiar with them.

In the service only the Hymns should be sung, and, possibly, to a soft, low chant the two verses beginning "O Saviour of the world," which come after the Lord's Prayer at the end of every Meditation. No singers should be in the choir: only a few volunteers in the front pews to lead the congregation. Nor should any Gloria be said or sung after the psalm. The organist should have a schedule of the time, and be on the alert, lest there should

happen one of those pauses or confusions that so grievously disturb the people.

No person should be allowed to enter or leave the Church except during the singing of the Hymns. A notice to this effect on the Church door, inside and outside, will secure obedience to this very necessary rule.

The following schedule of time will be found useful. Unless generally adhered to, the service will get out of proportion:

Introductory ...12:00 Fourth Word ...1:23 P.M. First Word ...12:10 P.M. Fifth Word ....1:48 Second Word ...12:34 Sixth Word ...2:12 Third Word ...12:58 Seventh Word ...2:36

After the prayers at the end of each word some space should be allowed for silent prayer or meditation. The time allowed should not be so long as to become tedious, nor so short as to be useless. At three o'clock, the congregation then kneeling, and in silence, the Church-bell should be tolled thirty-three times; after which the concluding hymn should be sung, prayers said and benediction given.

The writer would venture to impress upon both priest and people the necessity of making ready the soul and mind for this service. Unless the mental atmosphere and the spiritual inclination be in harmony with the Great Subject to be considered, there will be no advantage in the observance.

Throughout the forenoon of Good Friday the priest should withdraw himself entirely from his usual course of work. Only at Matins, which should be said at an early hour, should he be seen by any of his people. All the musical and other arrangements of the service should be made the day before. Then in seclusion he should seek to bring himself into intimate touch with the Fact he is to

set forth. This he may be helped in doing by reading slowly, prayerfully and meditatively, some of the Messianic prophecies in the Book of Isaiah, and the narratives of the Passion in the Gospel. He must strive to realize what this salvation is to him personally, and what he must show it to be to his people. There must be much prayer that he may be humble-minded and humble-hearted, earnest, devout, reverent, and warm with Divine love. Let the world be set aside, with its cares and pleasures, the parish business, the home life, the study, controversy, and all that interferes with a steady and persistent view of Calvary. No voice should be heard, no person seen, during those hours in which the priest endeavours by the grace of God to become absorbed in the contemplation of the Cross.

Then, promptly at the appointed time, let him go to his place at the entrance of the Choir, and begin the service bravely and hopefully, recognizing in himself that he is a sinner among sinners, dependent upon the mercy of his Lord, and that he is to declare that Lord's love towards the people to whom he ministers. There should be no confusion of manner or utterance: a quiet, steady, earnest and loving setting-forth of the great History. He must speak of the tenderness and charity of God out of the fullness of his heart and the depths of his knowledge. He may, indeed, from this book, or from other books, secure a hint or suggestion for a meditation; but the hint or suggestion must only be used as a gateway into a field or garden where he must do his own work, and bring his own personality into action. The meditation must be his own, made part of his own experience, thereby coming fresh and loving from his very soul. Not for a moment must he forget that he is standing within the shadow and the glory of the Cross; and self must be emptied out and forgotten.

Scarcely less preparation is needed on the part of the people. They should so arrange their worldly duties that, in the time between Matins and noon, they may give themselves somewhat to prayer and the reading of Holy Scripture. Especially must it be kept in mind that this service of the Three Hours is not to be regarded as a substitute for Morning and Evening Prayer. Good Friday is a day of fasting and humiliation; and all secular work, as far as possible, should be set aside. They who attend this service should be in their place at least five minutes before time; and give their undivided attention to the service, and remain throughout the Three Hours.

They should pray that God may give them grace to think profitably upon the truths presented to them, and that He may help the priest officiating with the fullness of His power. But they should not expect from the priest either eloquence or learning: nothing but a devout and loving guidance into the mystery of Calvary. They must go with him: as men go together to see that which they desire above all else, thinking not of him, but of the One to whom he is taking them. The Three Hours is not the time for rhetorical or scholarly disquisitions; and the priest fails who does not succeed in making the people forget all else save the Crucified Redeemer; and the people fail if they let themselves go away from the presence of their Lord.

It may be that this book may fall into the hands of a devout layman, who would gladly unite with the Church in this Commemoration of the Agony and Death of our Lord, but who, far away from place of worship or clergyman, is unable to do so. The writer has a hope that such an one may find this service a help. It will furnish an outline and a suggestion of how the Three Hours may be observed under such circumstances. And where only a few Christian lay-folk can meet together, and none of

them has the gift needful for such a Commemoration as they would wish, in this book will be found assistance enough, whereby they may express their devotion and be led to concentrate their attention upon their Lord.

Possibly, too, some of the clergy will be glad of a service such as this. They will, perhaps, see in it much they do not care for, and think of much else they would have liked to have seen in; but the writer is sure that his desire, expressed by this effort to supply a want, to bring men to the Cross of Christ, and to help them realize the propitiation there offered, will make them very indulgent.

May that dear Lord, to whose honour this service is humbly and gratefully offered, become more and more precious to His servants!

St. James's Rectory, Chicago, Feast of the Purification, 1903.

# Christ, the Author and Finisher of our Faith:

"Endured the cross, despising the shame."

N the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

O Lord, send us help from thy holy place;

Resp.—And evermore mightily defend us.

Let the words of my mouth, and the meditation of my heart,

Resp.—Be alway acceptable in thy sight, O Lord, my strength and my redeemer.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—(Phil. ii, 5-8.)

## "And they Crucified him."

#### HYMN I.

OH come and mourn with me awhile, And tarry here the cross beside; Oh come, together let us mourn; Jesus, our Lord, is crucified.

Have we no tears to shed for Him,
While soldiers scoff and Jews deride?
Ah! look how patiently He hangs;
Jesus, our Lord, is crucified.

Seven times He spake, seven words of love; And all three hours His silence cried For mercy on the souls of men; Jesus, our Lord, is crucified.

O Love of God! O sin of man!
In this dread act your strength is tried;
And victory remains with love;
For Thou, our Lord, art crucified.

BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

The Lord be with you.

Ans.—And with thy spirit.

Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen*.

A LMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen*.

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, infidels, and heretics; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so

fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen*.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

# Suggestions:

If we would commemorate aright the Passion of our Lord and Saviour Jesus Christ, there must be on our part

- I.—Effort: Earnest, prolonged and sincere. We may not be idle or languid in thought or emotion; but take full part in service and meditation, and resolutely get away from the world, with its sins, pleasures and cares.
- 2.—Concentration: Our thoughts upon Him only: also, and above all else, our hearts and wills lifted up to Him, that He may enlighten, strengthen and sanctify us. We must get to Calvary, and, in the shadow of the Cross, behold His love.
- 3.—Devotion: Giving up our self to His gracious influences; still and submissive at His feet; opening heart and mind to Him, that He may come in and abide with us.

## A suffering Christ is not a pleasing ideal:

Pictures, narratives and thoughts so realistic are not always welcome: yet every battlefield, hospital, mission house, and crowded street bears witness that tears shed beneath the Cross, as the Christtruth passes into the soul, are the rains which quicken the harvests of human charity.

Moreover the Captain of our salvation was made perfect through sufferings; by the grace of God He should taste death; and for the suffering of death was crowned with glory and honour.—(Heb. ii, 9-10.)

## The Purpose underlying the Passion:

- 1.—Godward: to satisfy eternal justice:
- 2.—Manward: to save from sin—not only from the punishment, but from the evil itself.
- If we consider the Person, the Purpose and the Passion, we behold in Calvary the sublimest tragedy the world has ever known. The interest of the Universe centres at the Cross: storm-clouds, dark and sullen, overspreading the sky, threatening: they shall burst not with fires and tumults, but with love! "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—(St. John iii, 16.)
- As we contemplate the physical and spiritual sufferings of our Lord, let us never forget that the Man dying at Calvary is also God—God out of God, very God out of very God: "I verily believe that his godhead was not severed from his manhood for one moment nor for the twinkling of an eye."—(Coptic Liturgy.)
- It is not pity Christ asks for; but devotion and love. With the knowledge of sin we shall grieve, not only that Christ suffered, but much more that He suffered for us. Our sin was the cause of His death.
- The burden and pain of the Cross lay in our Lord's assumption of sin, and in His sacrifice for sin. Sinless Himself, He yet bears the sin of the world; and He suffers, the innocent for the guilty. None other knew as He knew the awfulness of sin, its guilt and its consequences.

- In the Seven Sayings from the Cross Christ presents Himself in seven phases of character.
- They begin and end with the word "Father": love, confidence and rest.
- Of the Seven Sayings the first Three concern others: the next Four concern Himself. The former are to Humanity; the latter to God.
- There are depths of meaning we cannot fathom; springs of suggestion we cannot exhaust. How "He bare our sins," or how the Lord laid on Him the iniquity of us all, we do not now ask, even if the answer could be made. The love is infinite, and our hearts and minds are finite.

#### \* \* \*

- "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."—(St. John xv, 12, 13.)
- "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—(Titus ii, 14.)
- "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—(I Peter ii, 20, 21.)
- "Jesus, that he might sanctify the people with his own blood, suffered without the gate."—(Heb. xiii, 12.)

Beatitude : "Blessed are the meek : for they shall inherit the earth."

## I. Christ, the Priest:

Interceding:

Man's Ignorance and Sin.

[Crucified at the time of offering the morning sacrifice (9 a. m). Uttered while the soldiers were in the act of crucifying Him.]

"Father! forgive them, for they know not what they do."

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow."—(Lam. i, 12, 13.)

## PSALM 56. Miserere mei, Deus.

BE MERCIFUL unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

- 2. Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.
- 3. Nevertheless, though I am sometime afraid: yet put I my trust in thee.
- 4. I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.
- 5. They daily mistake my words: all that they imagine is to do me evil.
- 6. They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.
- 7. Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.
- 8. Thou tellest my wanderings; put my tears into thy bottle: are not these things noted in thy book?
- 9. Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

- 10. In God's word will I rejoice: in the LORD's word will I comfort me.
- 11. Yea, in God have I put my trust: I will not be afraid what man can do unto me.
- 12. Unto thee, O God, will I pay my vows: unto thee will I give thanks.
- 13. For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

## PSALM 6. Domine, ne in furore.—(I Penitential.)

O LORD, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2. Have mercy upon me, O LORD, for I am weak: O

LORD, heal me, for my bones are vexed.

3. My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4. Turn thee, O Lord, and deliver my soul: O save me, for thy mercy's sake.

5. For in death no man remembereth thee: and who will give thee thanks in the pit?

6. I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7. My beauty is gone for very trouble: and worn away because of all mine enemies.

8. Away from me, all ye that work vanity: for the LORD hath heard the voice of my weeping.

9. The LORD hath heard my petition: the LORD will

receive my prayer.

10. All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

"He was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors."—(Isa. liii, 12.)

## HYMN II.

WHEN I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast, Save in the cross of Christ, my God: All the vain things that charm me most, I sacrifice them to His blood.

See, from His head, His hands, His feet, Sorrow and love flow mingled down! Did e'er such love and sorrow meet? Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

<sup>&</sup>quot;He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—(Heb. vii, 25.)

## Meditation:

Observe His self-forgetfulness: though oppressed and afflicted yet He opened not His mouth in complaint or threat. Nor does He now cry for pity, much less does He upbraid or prophesy. He prays not for Himself: nor does He ask for the legions of angels or that the cup may pass from Him. Rather than this, He pleads for those who are putting Him to death. They are the objects of His solicitude. He is dying for them; He is dying also because of them.

He does not say "for what they do to me": self is emptied out. He beholds the great conflict between God and Satan, between righteousness and sin, of which this is but a part. There have been the ages through which man has ignorantly wrought against truth and holiness. The men at Calvary are only doing what others have done, and knew it not.

The prayer on the Cross goes back over the generations to Eden. Man had served as gods the host of heaven, the creatures of earth or the works of his own hands. He had shed innocent blood again and again. He had corrupted himself. He had refused the service required of him by his Creator and Lord, and had put Him to shame. For all those deeds of darkness, cruelty, rejection, corruption, which culminated in the act at Calvary, our Lord prays that man may be forgiven. Man had lived ignorantly.

Ignorance needs forgiveness. No one can escape the consequences or the guilt of sin on the plea that he did not know. The poison has the same effect

whether men know it, or know it not, to be poison. Disease does not wait for the individual it attacks to acquire a knowledge of it; and sin works the like ills in both foolish and wise. Man must be a recipient of mercy, and have his ignorance forgiven.

The chief priests and Pharisees, ignorant in spite of their pretensions, the weak and cowardly Pontius Pilate, the rough and thoughtless soldiers, the rabble mocking and laughing, and the centurion, perhaps already doubtful, for these He prayed. Cruel as they had been to Him, He now illustrated His own principle: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." The ills that are done us by others are as nothing compared with the ills done to our dear Lord, yet we are apt to ponder over them, and to meditate upon revenge and punishment. In this we follow not His example, who forgave all the wrongs, "who, when he was reviled, reviled not again; when he suffered, he threatened not."

Few deaths, if any, can be more bitter or cruel than the death by crucifixion. Its prolonged agony, the laceration, the increasing fever, the helpless exposure to the sneers and reproaches of the lookers-on, the hunger and thirst, the slow creep-out of life, make it one of the most inhuman and pitiful of devices for punishment. This was the death by which our Lord suffered. How awful, then, is the declaration that Christian folk if they fall away, "crucify to themselves the Son of God afresh, and put Him to an open shame!" None may venture to think long upon these words, or to search for their application or limits; yet are not our sins, wilfully committed against grace given, a sorrow and a pain to Him?

Forgiveness of others is one of the conditions necessary to our own forgiveness: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." At the Cross we should put away from us all harsh and unkind thoughts, every memory of wrong done us, every bitter feeling. Unless we strive for this we cannot expect God to have mercy on us.

He who in His agony interceded for His enemies, now in glory ever liveth to make intercession for all who come unto God by Him. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the Propitiation for our sins." Here we have a need met and a comfort given.

## H H H

"How hardly man this lesson learns,
To smile, and bless the hand that spurns;
To see the blow, to feel the pain,
And render only love again!
One had it—but He came from heaven,
Reviled, rejected and betrayed;
No curse He breathed, no plaint He made,
But when in death's dark pang He sighed,
Prayed for His murderers, and died."

The Lord be with you.

Ans. And with thy spirit.

Let us pray.

## OUR FATHER:

O SAVIOUR of the world, who by thy Cross and Precious Blood hast redeemed us: Save us, and help us, we humbly beseech thee, O Lord.

We pray thee, O Christ, by thy loving kindness and mercy, which caused thee to suffer these pains for our sake, let thy passion be the full pardon of all our sins. Amen.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may sted-fastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. Amen.

A LMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

GOD, who declarest thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen*.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

O LORD, for thy great pity, we beseech thee, unbind the bonds of all our sins, lighten us with virtue, give to us peace and health, put away from us all ills, both those that we see, and those that we see not; and to us, and all our friends and enemies, give thy charity; to all sick thy health; and to all Christian folk life and endless rest: through Jesus Christ our Lord. Amen.

O JESUS CHRIST, our most dear Lord and Saviour, remember, we pray thee, the sorrow that thou sufferedst, when upon the Cross thou wast lifted up from the earth, and men so wounded thee that no sorrow was like unto thy sorrow. Yet didst thou, forgetting thy grievous pains, beseech thy Father to forgive those who had so cruelly wronged thee. For this thy blessed charity and plenteous mercy, that thou showedst to thine enemies, grant us that looking upon thee, we may have remission and forgiveness of all our sins, and great peace; that we may glorify thee, who, with the Father and the Holy Ghost, art one God, blessed for evermore. Amen.

Beatitude: "Blessed are the merciful: for they shall obtain mercy."

Lord's Prayer: "hallowed be thy name":—

Forgiven and sanctified, they shall glorify him.

Message of the Lord Jesus to the Church:

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

# II. Christ, the King:

Exercising royal power:

#### Man's Cry for Mercy.

[Uttered towards noon. He had been reviled, scorned and set at naught.]

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee,

## "Today shalt thou be with me in Paradise."

"As for me, I will behold thy presence in righteourness: and when I awake up after thy likeness, I shall be satisfied with it."—(Ps. xvii, 16.)

## PSALM 27. Dominus illuminatio.

THE LORD is my light and my salvation: whom then shall I fear: the LORD is the strength of my life; of whom then shall I be afraid?

- 2. When the wicked, even mine enemies and my foes, came upon me to eat up my flesh: they stumbled and fell.
- 3. Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.
- 4. One thing have I desired of the LORD, which I will require: even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit his temple.
- 5. For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.
- 6. And now shall he lift up mine head: above mine enemies round about me.

- 7. Therefore will I offer in his dwelling an oblation, with great gladness: I will sing and speak praises unto the LORD.
- 8. Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.
- 9. My heart hath talked of thee, Seek ye my face: Thy face, LORD, will I seek.
- 10. O hide not thou thy face from me: nor cast thy servant away in displeasure.
- 11. Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.
- 12. When my father and my mother forsake me: the LORD taketh me up.
- 13. Teach me thy way, O LORD: and lead me in the right way, because of mine enemies.
- 14. Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.
- 15. I should utterly have fainted: but that I believe verily to see the goodness of the LORD in the land of the living.
- 16. O tarry thou the LORD's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the LORD.

## PSALM 32. Beati quorum.—(2 Penitential.)

BLESSED is he whose unrighteousness is forgiven: and whose sin is covered.

- 2. Blessed is the man unto whom the LORD imputeth no sin: and in whose spirit there is no guile.
- 3. For whilst I held my tongue: my bones consumed away through my daily complaining.
- 4. For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

- 5. I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.
- 6. I said, I will confess my sins unto the LORD: and so thou forgavest the wickedness of my sin.
- 7. For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.
- 8. Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.
- 9. I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.
- 10. Be ye not like to horse and mule which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.
- 11. Great plagues remain for the ungodly: but whoso putteth his trust in the LORD, mercy embraceth him on every side.
- 12. Be glad, O ye righteous, and rejoice in the LORD: and be joyful, all ye that are true of heart.

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- "When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers."
  —(Te Deum.)
- "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—(Isa. lvii, 15.)

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."—(Rom. v, 8, 9.)

#### HYMN III.

O THOU, from Whom all goodness flows,
I lift my heart to Thee;
In all my sorrows, conflicts, woes,
Dear Lord, remember me.

When on my aching, burdened heart
My sins lie heavily,
Thy pardon grant, Thy peace impart:
In love, remember me.

When trials sore obstruct my way, And ills I cannot flee, Oh let my strength be as my day! For good, remember me.

If worn with pain, disease and grief,
This feeble frame should be,
Grant patience, rest, and kind relief:
Hear and remember me.

And oh, when in the hour of death
I own Thy just decree,
Be this the prayer of my last breath,
Dear Lord, remember me.

"If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—(Rom. v, 10.)

## Meditation:

- The weary hours drag on; the heat deepens; and exposed to the gaze of curious and cruel spectators, Christ passes farther on into His sufferings. So great is His anguish that He gives no heed to the confusion of ribaldry, jest and taunt. He opens not His mouth; but waits the coming of death. Yet ere the gloom gathers for the great darkness salvation came to the man who was dying, tradition says, in the shadow of His cross. The cry for mercy was heard by Christ above the storm and stress that afflicted Him. It was late in the man's life, but not too late for the Lord Jesus.
- "Lord, remember me:" forgotten by his friends; a dishonoured life and an empty name; yet he dares to pray that he may be in the mind of the King! He has been with Him in His shame, can he be with Him in His glory?
- "When thou comest *in* thy kingdom:" The one man in all the world at that moment who believed that Jesus was a King, and would hereafter set up His kingdom.
- Humility is the way to God: "He hath exalted the humble and meek"—"giveth grace to the humble." The man has no excuse for himself; no merit; no claim.
- How precious this soul must have been to Christ! Won by the Passion before the Cross is left; drawn by the power of Love.
- "To-day:" The thief spoke of the future: Christ speaks of the present. Though the body shall die, the man lives on. "To-day:" before this burning sun has set!

- "With me:" Out of the reach of sin; associated with the Lord Jesus—education, development, security, joy: "In Paradise:" where the blessed ones await the resurrection, and are prepared further for the happiness and purity of heaven. The outcast of earth shall be with the King! Think of the contrast between the sins and the companions of the past, and the new life now beginning! Also the contrast between pain and Paradise!
- Note the forgiveness of sin: this man's life! Not unlikely earlier he had even reviled the crucified Christ. But the marvel is not so much in the *Mercy* shewn, as in the *Grace* given, whereby the man repented and prayed. As in a flash there came the gift of faith, so mighty that, in spite of the scoffing multitude and his own pain, the man saw the King.
- Our Lord enters the Presence of God, not with the best and greatest of earth, but with a poor, forsaken, despised thief: returns home with the first trophy of His salvation—a weak, penitent sinner. "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. lxi, 1.)
- Our Lord saved one man at the last moment that none might despair: and only one that none might presume.
- Till death came the suffering of the cross was not less, but the penitent was not the same: Christ was with him in the Valley of the Shadow. He was happy. The nails held fast his hands and feet, but the chains had fallen from his soul. When death comes he leaves his cross with all its pain and goes up singing to his crown.
- Suffering may harden, as it did the impenitent thief, even into obstinate defiance; but suffering may soften the

heart and bring out the noblest traits of character. Here on a cross a sufferer found Christ. From our cross, we, too, may see Him, love Him, worship Him.

This man was the only one in the awful hours at Calvary who approached in experience the sufferings of our Lord. Wondrous honour! Yet the parting came—the penitent rose into light: the Saviour went on His way alone into deeper darkness.

## \* \* \*

"I love to think of heaven; the cloudless light,
Its tearless joys, its recognitions, and its fellowships
Of love and joy unending; but when my mind anticipates
The sight of God incarnate, wearing on His hands
And feet and sides marks of the wounds,
Which He for me on Calvary endured,
All heaven beside is swallowed up in this;
And He who was my hope of heaven below
Becomes the glory of my heaven above."

The Lord be with you.

Ans.—And with thy spirit.

Let us pray.

## OUR FATHER:

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

We pray thee, O Christ, write all thy wounds in our hearts with thy most precious blood, that in them we may read thy great love towards us. *Amen*.

OLORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. Amen.

O MOST mighty God, and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. Amen.

GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; Mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. Amen.

OGOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. Amen.

BLESSED Jesus, say thou unto each one of us, "This day shalt thou be with me in Paradise;" say thou unto each one of us, "Fear not, for it is my Father's good pleasure to give thee the kingdom." Let us dwell in safe and pleasant regions, be supported with the hope of God, rejoice in pardon, be refreshed with the visitation of angels, and walk in white, wherever thou, O Saviour Christ, shalt go: Who with the Father and the Holy Ghost abideth one God, world without end. Amen.

Beatitude: "Blessed are the poor in spirit: for theirs is the kingdom of God."

Lord's Prayer: "Thy kingdom come":The first fruits brought in.

Message of the Lord Jesus to the Church:

"he that overcometh shall not be hurt of the second death."

# III. Christ, the Child and Friend:

The sacredness of human ties and sorrows.

[Uttered before noon.]

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene: when Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith

"Woman! behold thy son. Son! behold thy mother."

"Having loved his own which were in the world, he loved them unto the end,"—(St. John xiii, 1.)

### Psalm 34. Benedicam Dominum.

WILL alway give thanks unto the LORD: his praise shall ever be in my mouth.

2. My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

3. O praise the LORD with me: and let us magnify his Name together.

4. I sought the LORD, and he heard me: yea, he delivered me out of all my fear.

5. They had an eye unto him, and were lightened: and their faces were not ashamed.

6. Lo, the poor crieth, and the LORD heareth him: yea, and saveth him out of all his troubles.

7. The angel of the LORD tarrieth round about them that fear him; and delivereth them.

8. O taste, and see, how gracious the LORD is: blessed is the man that trusteth in him.

9. O fear the LORD, ye that are his saints: for they that fear him lack nothing.

10. The lions do lack, and suffer hunger: but they who seek the LORD shall want no manner of thing that is good.

- II. Come, ye children, and hearken unto me: I will teach you the fear of the LORD.
- 12. What man is he that lusteth to live: and would fain see good days?
- 13. Keep thy tongue from evil: and thy lips, that they speak no guile.
- 14. Eschew evil, and do good: seek peace, and ensue it.
- 15. The eyes of the LORD are over the righteous: and his ears are open unto their prayers.
- 16. The countenance of the LORD is against them that do evil: to root out the remembrance of them from the earth.
- 17. The righteous cry, and the LORD heareth them: and delivereth them out of all their troubles.
- 18. The LORD is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.
- 19. Great are the troubles of the righteous: but the LORD delivereth him out of all.
- 20. He keepeth all his bones: so that not one of them is broken.
- 21. But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.
- 22. The LORD delivereth the souls of his servants: and all they that put their trust in him shall not be destitute.

### PSALM 38. Domine, ne in furore. (3 Penitential.)

PUT me not to rebuke, O LORD, in thine anger: neither chasten me in thy heavy displeasure:

- 2. For thine arrows stick fast in me: and thy hand presseth me sore.
- 3. There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

- 4. For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.
- 5. My wounds stink, and are corrupt: through my foolishness.
- 6. I am brought into so great trouble and misery: that I go mourning all the day long.
- 7. For my loins are filled with a sore disease: and there is no whole part in my body.
- 8. I am feeble and sore smitten: I have roared for the very disquietness of my heart.
- 9. Lord, thou knowest all my desire: and my groaning is not hid from thee.
- 10. My heart panteth, my strength hath failed me: and the light of mine eyes is gone from me.
- 11. My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.
- 12. They also that sought after my life laid snares for me: and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.
- 13. As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.
- 14. I became even as a man that heareth not: and in whose mouth are no reproofs.
- 15. For in thee, O LORD, have I put my trust: thou shalt answer for me, O Lord my God.
- 16. I have required that they, even my enemies, should not triumph over me: for when my foot slipt, they rejoiced greatly against me.
- 17. And I truly am set in the plague: and my heaviness is ever in my sight.
- 18. For I will confess my wickedness: and be sorry for my sin.
- 19. But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

- 20. They also that reward evil for good are against me: because I follow the thing that good is.
- 21. Forsake me not, O Lord my God: be not thou far from me.
- 22. Haste thee to help me: O Lord God of my salvation.

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- "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—(2 Cor. i, 4.)
- "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, \* \* \* to comfort all that mourn, \* \* \* to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—(Isa. li, 1-3.)
- "In the world ye shall have tribulation."—(St. John xvi, 33.)
- "They that sow in tears: shall reap in joy."—
  (Ps. cxxvi, 6.)
- "God shall wipe away all tears from their eyes."
  —(Rev. vii, 17.)

#### HYMN IV.

SWEET the moments, rich in blessing, Which before the cross I spend; Life and health and peace possessing, From the sinner's dying Friend.

Here I rest, for ever viewing,
Mercy poured in streams of blood:
Precious drops, for pardon suing,
Make and plead my peace with God.

Truly blessed is the station, Low before His cross to lie; While I see divine compassion Beaming in His dying eye.

Here I find my hope of heaven,
While upon the Lamb I gaze;
Loving much, and much forgiven,
Let my heart o'erflow with praise.

Lord, in loving contemplation
Fix my heart and eyes on Thee,
Till I taste Thy full salvation,
And thine unveiled glories see.

For Thy sorrows I adore Thee,
For the griefs that wrought our peace;
Gracious Saviour, I implore Thee,
In my heart Thy love increase.

## Meditation:

"The disciple whom Jesus loved:" probably the youngest of the Twelve: noble, strong, hearty, sympathetic: ever doing tender and loving service to his Master: not afraid to be near Christ, in the Palace of the High Priest, before Herod, and now under the Cross. He loved Jesus best, and therefore should he be entrusted with a most sacred duty.

The sword had come with deadly thrust into the heart of the Blessed Virgin. So near to Christ, and yet to suffer! "Whom the Lord loveth he chasteneth;" and she had said to the angel, "Behold the handmaid of the Lord; be it unto me according to thy word." She stood by the Cross: the position betokens courage. She would not have Him come down from the Cross. She sorrows: and in sorrow is a woman's strength, and not a woman's weakness. The bitterest of days has come to her: but at the Cross, though she shall lose her Son, she shall find her God.

Christ has thought for the less as well as for the greater things of life. Though in the way to redeem the world, He loves and provides for His Mother. He is her only Child: no other is there to care for her; therefore He gives her to John. And John who had loved so well, should provide for her who was to Jesus dearest of all earthly beings. Christ had no home, no possessions, nowhere to lay His head: only His Mother.

He recognizes and appreciates the mystery and sorrow of separation. There is no stoical indifference to grief.

He does not reproach or attempt to stay the tears. He pities and loves. Even though He realizes, as His loved ones could not, the continuity of life, He sympathizes with them in their weakness of fear and isolation. His heart suffers with and for them. So it is now. In our bereavements He understands and comes close to us.

Our earthly loves are not incompatible with the Divine love. God made the family; and God lived in the family. Our Lord loved St. John, and Lazarus, Mary and Martha: showing that He possessed all the characteristics and powers of our human nature. The attachments we make, and the relations into which we come, one with another, are sacred in God's sight; and we need not fear, as some have feared, that God demands of us an exclusive exercise of love. Affection must not, indeed, interfere with duty; and we must not make gods to ourselves out of the objects of affection.

Our sorrows are not necessarily proofs of God's anger. Some have thought that trials and afflictions are the evidences of sin. Yet Job was tried though he was a righteous man. The Blessed Virgin and St. John were sorely tried: but Jesus loved them, and rather than sending Him to Calvary, they would have died for Him.

In His word to His Mother and the Beloved Disciple, Christ gently, but surely, severs the tie of human relationship. Henceforth He is not to be spoken of, or spoken to, as though He were only one of us. "Though we have known Christ after the flesh, yet now henceforth know we him no more," (2 Cor. v, 16). Even the Blessed!Virgin must realize a changed and a higher condition. "Whosoever shall do the

will of my Father which is in heaven, the same is my brother and sister and mother." (St. Matt. xii, 50).

His word reminds us that by the will of God, they who are baptized into God are one family in Christ Jesus: new relationships, new ties, fresh joys, and one common expectation. In those who love and serve Him we are to see our fellows: and love and honour them.

In the Blessed Virgin at Calvary is the type of the Church of God mourning for the Great Sacrifice. St. John represents the Apostles and Disciples of our Lord. To their love and care Christ commits His Church. They are to look up to her—to feed and provide for the Lord's family. She is to help them.

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- "Oh, Thou! that dry'st the mourner's tear,
  How dark this world would be,
  If, when deceived and wounded here,
  We could not fly to Thee!
- "But Thou wilt heal the broken heart,
  Which, like the plants that throw
  Their fragrance from the wounded part,
  Breathes sweetness out of woe.
- "Then sorrow, touch'd by Thee, grows right
  With more than rapture's ray,
  As darkness shows us worlds of light
  We could not see by day."

The Lord be with you.

Ans.—And with thy spirit.

Let us pray.

## OUR FATHER:

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; save us, and help us, we humbly beseech thee, O Lord.

We pray thee, O Christ, deliver us from all our enemies, and grant that we may find both protection in this life, and also endless felicity in the life to come, under the shadow of thy wings. *A men*.

OGOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

OOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. *Amen*.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

A LMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. Amen.

O MERCIFUL Father, give unto us thy saving health, that we may have quietness of conscience, freedom from anxiety, an assurance of unending mercy, and the joyful hope that hereafter we may live ever with thee; for Jesus Christ's sake. Amen.

Beatitude: "Blessed are they that mourn: for they shall be comforted."

Lord's Prayer: "Thy will be done on earth, As it is in headen":— Submission: This is of God's appointment.

Message of the Lord Jesus to the Church:

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

## The Silence.

"Now from the sixth hour there was darkness over all the land unto the ninth hour." (St. Matt. xx ii, 45.)

"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." (Amos viii, 9.)

#### BEFORE THE DARKNESS:

- "All they that see me laugh me to scorn: they shoot out their lips and shake their heads, saying, He trusted in God, that he would deliver him: let him deliver him if he will have him:
- "They pierced my hands and my feet; I may tell all my bones:
- "They stand staring and looking upon me:
- "They part my garments among them: and cast lots upon my vesture."

### Now in the Darkness all is still.

Christ pleads not for mercy from His persecutors: He makes no response to their insults: He prays not that God should spare Him.

- "He hath laid on him the iniquity of us all."
- "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

# IV. Christ, the Martyr:

Suffering spiritual pain; as the Sin-Bearer.

[Uttered towards the end of the Silence.]

"Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me."—(Ps. lxix, 21.)

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani?" that is to say,

"My God! My God! why hast thou forsaken me?"

"Cast me not away from thy presence: and take not thy Holy Spirit from me."—(Ps. li, 11.)

### PSALM 22. Deus, Deus meus.

MY GOD, my God, look upon me; why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

- 2. O my God, I cry in the day-time, but thou hearest not: and in the night season also I take no rest.
- 3. And thou continuest holy: O thou Worship of Israel.
- 4. Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.
- 5. They called upon thee, and were holpen: they put their trust in thee, and were not confounded.
- 6. But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people.
- 7. All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying,
- 8. He trusted in God, that he would deliver him: let him deliver him, if he will have him.

- 9. But thou art he that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breasts.
- 10. I have been left unto thee ever since I was born: thou art my God even from my mother's womb.
- 11. O go not from me; for trouble is hard at hand: and there is none to help me.
- 12. Many oxen are come about me: fat bulls of Basan close me in on every side.
- 13. They gape upon me with their mouths: as it were a ramping and a roaring lion.
- 14. I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.
- 15. My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.
- 16. For many dogs are come about me: and the council of the wicked layeth siege against me.
- 17. They pierced my hands and my feet; I may tell all my bones: they stand staring and looking upon me.
- 18. They part my garments among them: and cast lots upon my vesture.
- 19. But be not thou far from me, O LORD: thou art my succour, haste thee to help me.
- 20. Deliver my soul from the sword: my darling from the power of the dog.
- 21. Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns.
- 22. I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.
- 23. O praise the LORD, ye that fear him: magnify him, all ye of the seed of Jacob; and fear him, all ye seed of Israel.

- 24. For he hath not despised nor abhorred the low estate of the poor: he hath not hid his face from him; but when he called unto him he heard him.
- 25. My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.
- 26. The poor shall eat, and be satisfied: they that seek after the LORD shall praise him; your heart shall live for ever.
- 27. All the ends of the world shall remember themselves, and be turned unto the LORD: and all the kindreds of the nations shall worship before him.
- 28. For the kingdom is the LORD's: and he is the Governor among the people.
- 29. All such as be fat upon earth: have eaten, and worshipped.
- 30. All they that go down into the dust shall kneel before him: and no man hath quickened his own soul.
- 31. My seed shall serve him: they shall be counted unto the Lord for a generation.
- 32. They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

### PSALM 51. Miserere mei, Deus—(4 Penitential.)

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

- 2. Wash me throughly from my wickedness: and cleanse me from my sin.
- 3. For I acknowledge my faults: and my sin is ever before me.
- 4. Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

- 5. Behold, I was shapen in wickedness: and in sin hath my mother conceived me.
- 6. But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.
- 7. Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.
- 8. Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.
- 9. Turn thy face from my sins: and put out all my misdeeds.
- 10. Make me a clean heart, O God: and renew a right spirit within me.
- 11. Cast me not away from thy presence: and take not thy holy Spirit from me.
- 12. O give me the comfort of thy help again: and stablish me with thy free Spirit.
- 13. Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.
- 14. Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.
- 15. Thou shalt open my lips, O Lord: and my mouth shall show thy praise.
- 16. For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.
- 17. The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.
- 18. O be favourable and gracious unto Sion: build thou the walls of Jerusalem.
- 19. Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ." (Gal. vi, 14.)

#### HYMN V.

CROSS of Jesus, Cross of Sorrow,
Where the blood of Christ was shed,
Perfect man on Thee was tortured,
Perfect God on Thee has bled.

Here the King of all the ages,

Throned in light ere worlds could be,
Robed in mortal flesh is dying,

Crucified by sin for me.

Evermore for human failure
By His passion He can plead;
God has borne all mortal anguish,
Surely He will know our need.

This—all human thought surpassing— This is earth's most awful hour, God has taken mortal weakness! God has laid aside His Power.

<sup>&</sup>quot;I can do all things through Christ which strengtheneth me." (Phil. iv, 13.)

## Meditation:

Our dear Lord passed alone into the darkness and the silence; and, even were it possible, no mind dare follow Him there. None may ever know the suffering of the Son of God in those hours of speechless grief.

Nature seemed to bid farewell to its Creator, and to refuse to behold His anguish. The weird gloom that overspread the land was not an eclipse, for the moon was now full, and though it may have been the darkness that frequently precedes an earthquake, with which the tragedy of Calvary closed,—in which case the coincidence of darkness and earthquake with the death of Christ would be scarcely less significant,—yet the sacred narrative implies an occurrence supernatural and unique. The whole creation was interested in the salvation wrought by Christ: were it for nothing else than the kindlier way in which the Christian regards and treats all living things, and makes use of them for purposes that shall be for happiness and good, rather than for misery and ill.

Now the idle or angry folk around our Blessed Lord are still: the Beloved Disciple has taken away His Mother: He is left to Himself. And the agonies of the Cross are slowly deepening into the bitterness of death. There came upon Him a great horror—stranger than that which fell upon Abraham at the going down of the sun: not only man, but it seemed as if God Himself, had given Him

up. He no longer felt the joy of union with the Father. Not that the Divine consciousness could have been extinguished; but in His human nature, which only was the suffering and dying nature, He reached depths of woe beyond all depths that other man has ever experienced. He realized the lone-liness, the isolation, of the soul in its greatest sorrows. A boundless desert of grief: no sound, no voice—the winds still and the beat of sunbeams on the sands gone.

- The silence of God! And we pray and weep and wait; and oftentimes God makes no answer. Or, perhaps, we have not the ears to hear. Whichever it be, the pain is the same.
- There came against Him the Prince of Darkness to cut Him off from God: the last temptation—in the wilderness worse than that where once He was ahungered; the bitter, hatred-swelling battle of evil against good.
- Christ must feel the woe even of a lost and forsaken soul, that He may know the depths of misery, and by His sacrifice save the abandoned. It is not the example of His holy life that redeems; but this journey through the valley of the shadow of death.
- The cry from the Cross, with which the silence ended, was not of despair, but of supreme anguish: much less is it of reproach or of disappointment. The deepest depth of the Passion was reached, and the isolation was more than even the soul of Christ could longer endure. He cannot die without God!
- The wail of a pure and beautiful young life made for the sunshine of Galilee, as it felt the last drops pouring out on the dust of Golgotha! More than that: It was the piteous cry of the sacrifice pierced

with the flame of the altar! "My Lord and my God!"

- Yet the many waters of anguish which had swept so relentlessly over His soul could not quench His love: "My God"—still His God. So Job said: "Though He slay me, yet will I trust Him."
- But God forsakes no one that can cry out for His presence. The sun, though hidden by the veil of clouds, was shining all the while; and though sin or sorrow come like the darkness between the soul and God, yet God remains always the same. He hath said, "I will never leave thee, nor forsake thee." We may fail to realize that He is with us; but the fault is ours.

We suffer: here it cannot be otherwise; but what are our sufferings compared with the sufferings endured by our dear Lord? And He was innocent!

#### \* \* \*

"In having all things and not Thee, what have I?
Not having Thee, what have my labours got?
Let me enjoy but Thee, what further crave I?
And having Thee alone, what have I not?
I wish not sea nor land; nor would I be
Possessed of heaven, heaven unpossessed of Thee."

The Lord be with you.

Ans.—And with thy spirit.

Let us pray.

## OUR FATHER:

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us: Save us, and help us, we humbly beseech thee, O Lord.

We pray thee, O Christ, forsake us not in our distress, but be at hand to comfort and deliver us, specially in the time of death. *Amen*.

BLESSED Lord, the Father of mercies, and the God of all comfort: We beseech thee, look down in pity and compassion upon all thy afflicted servants. Grant that through patience and comfort of thy holy Scriptures they may have hope. Give them strength against all their temptations. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make them to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver them from fear of the enemy, and lift up the light of thy countenance upon them, and give them peace; through the merits and mediation of Jesus Christ our Lord. Amen.

ALMIGHTY, eternal God, to whom there is never any prayer made without hope of mercy; be merciful to us who have need of mercy. Grant that we may never know the darkness and dread of being without thee, but hold us by the hand in all our trials and

necessities, and at the last give us to see thee face to face; through Jesus Christ our Lord. Amen.

MANY a one there be that say of my soul, There is no help for him in his God: but thou, O Lord, art my Defender, thou art my Worship and the Lifter-up of my head. Depart not from me in the time of my need, but defend thou me until this tyranny be overpast: for Jesus Christ's sake, our Saviour and Redeemer. Amen.

ALMIGHTY God, the Father of our Lord Jesus Christ, we humbly beseech thee, for his dear sake, his merits and cruel death which he suffered to deliver us from eternal death and the power of darkness, send into our hearts thy Spirit of Truth, to work in us a true, lively and steadfast faith, that the clear light of thy Gospel may lighten our minds, that we may learn and understand the wonderful and unspeakable mysteries of our redemption in Christ and by Christ: to whom, with thee and the Holy Ghost, be all honour, majesty, glory and dominion, for ever and ever. *Amen*.

A LMIGHTY and most merciful Father, who seest all our sorrows, and knowest all our necessities, come to our help, strengthen and defend us. Grant that our hearts may surely there be fixed where true joys are to be found, and that we may serve thee with pure affection and cheerful mind. Keep from us the anxieties that hinder us, and give us courage to bear the troubles that make for our eternal welfare; for Jesus Christ's sake. Amen.

Beatitude: "Pleased are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Lord's Prayer: "Give us this day our daily bread:"

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God:" now God removes himself, and the soul droops with hunger.

Message of the Lord Jesus to the Church:

"he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and I will give him the morning star."

# Christ, the Man:

## Suffering physical pain.

[Uttered a few minutes after the Fourth Word.]

"After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith,

#### · 泪 thirst."

" I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land."—(Ps. cxliii, 6.)

### PSALM 42. Quemadmodum.

LIKE as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2. My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3. My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

- 4. Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God:
- 5. In the voice of praise and thanksgiving: among such as keep holy-day.
- 6. Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

7. Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8. My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

- 9. One deep calleth another, because of the noise of thy water-pipes: all thy waves and storms are gone over me.
- 10. The LORD hath granted his loving-kindness in the day-time: and in the night season did I sing of him, and made my prayer unto the God of my life.
- 11. I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?
- 12. My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;
- 13. Namely, while they say daily unto me: Where is now thy God?
- 14. Why art thou so vexed, O my soul: and why art thou so disquieted within me?
- 15. O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

### PSALM 102. Domine, exaudi.—(5 Penitential.)

HEAR my prayer, O Lord: and let my crying come unto thee.

2. Hide not thy face from me in the time of my trouble: incline thine ear unto me when I call; O hear me, and that right soon.

3. For my days are consumed away like smoke: and my bones are burnt up as it were a firebrand.

4. My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5. For the voice of my groaning: my bones will scarce cleave to my flesh.

6. I am become like a pelican in the wilderness: and like an owl that is in the desert.

7. I have watched, and am even as it were a sparrow: that sitteth alone upon the housetop.

- 8. Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.
- 9. For I have eaten ashes as it were bread: and mingled my drink with weeping.
- 10. And that, because of thine indignation and wrath: for thou hast taken me up, and cast me down.
- 11. My days are gone like a shadow: and I am withered like grass.
- 12. But thou, O LORD, shalt endure for ever: and thy remembrance throughout all generations.
- 13. Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.
- 14. And why? thy servants think upon her stones: and it pitieth them to see her in the dust.
- 15. The heathen shall fear thy Name, O LORD: and all the kings of the earth thy majesty;
- 16. When the LORD shall build up Sion: and when his glory shall appear;
- 17. When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.
- 18. This shall be written for those that come after: and the people which shall be born shall praise the LORD.
- 19. For he hath looked down from his sanctuary: out of the heaven did the LORD behold the earth;
- 20. That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;
- 21. That they may declare the Name of the LORD in Sion: and his worship at Jerusalem;
- 22. When the people are gathered together: and the kingdoms also, to serve the LORD.
- 23. He brought down my strength in my journey: and shortened my days.
  - 24. But I said, O my God, take me not away in the

midst of mine age: as for thy years, they endure throughout all generations.

- 25. Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.
- 26. They shall perish, but thou shalt endure: they all shall wax old as doth a garment;
- 27. And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.
- 28. The children of thy servants shall continue: and their seed shall stand fast in thy sight.

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- "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (St. Luke xii, 50.)
- "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." (St. Mark ix, 41.)
- "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." (St. John iv, 14.)
- "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." (Rev. vii, 16.)

"If any man thirst, let him come unto me, and drink." (St. John vii, 37.)

#### HYMN VI.

Far from my heavenly home,
Far from my Father's breast,
Fainting I cry, blest Spirit, come,
And speed me to my rest.

My spirit homeward turns,
And fain would thither flee;
My heart, O Sion, droops and yearns,
When I remember thee.

To thee, to thee I press,
A dark and toilsome road;
When shall I pass the wilderness,
And reach the saints' abode?

God of my life, be near:
On Thee my hopes I cast:
Oh, guide me through the desert here,
And bring me home at last.

"Here have we no continuing city, but we seek one to come." (Heb. xiii, 14.)

## Meditation:

The spiritual conflict over, the physical suffering makes itself felt: the thirst of fever and the thirst of the dying. He could not drink the draught of wine mingled with myrrh offered Him when about to be laid on the Cross, to dull or deaden consciousness. He must needs face Death with mind awake and alert: realizing to the full its pain and terrors; accepting voluntarily its fiercest fury; and conquering, not by weakness, but by active and triumphant submission. But now in His worn and wearied body comes the burning thirst. He is as one coming out of strife into rest; and by this cry He shows the reality both of His pain and of His humanity.

"And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink." Poor humanity's little kindness to its dying Lord! No hand was there to smooth His brow, no voice to whisper words of cheer and hope: only a rude soldier to place the vinegar against His lips. Some indeed still mocked, and said, "Let be;" but this man "ran" to do what he could to help the Sufferer. Nameless, and yet the honour came to him of the last ministration to the Saviour of the world. Perhaps more than pity moved him. The mercy that earlier found the thief and brought him home to God, may have gone out to this poor pagan and given him faith and hope.

That our Lord suffered this pain of thirst, perhaps the least of His agonies, is an assurance that He sympathizes with us in all our sufferings. He has

walked in the way by which every soul must journey through this world into the Life beyond. He feels for us in every pain that touches us. Our body, though only the tabernacle of the soul, is sacred to Him; and in illness, distress and death He watches over us, bears with us, pities us, and suffers with us, in love and anxiety greater than that of mother for her child.

Pain may be evil in itself, but "all things," even ill things, "work together for good to them that love God." The ill is not always taken away: it is a means to an end that shall be for the highest good. So our Lord went through it all: and St. Paul, though he plead for relief from the thorn in the flesh, learns that God's grace is sufficient. In the hours of our physical suffering may we pray, not so much for the ceasing of pain, as that God will bring the good out of it, and make us true and brave. "He that endureth unto the end shall be saved."

But this thirst of Christ, though primarily indicating a bodily need, suggests the thirst which possessed His soul. The strongest and most determined of all the passions that can seize us is thirst. When that intense, absorbing craving comes over us all else is forgotten. Such a longing has Christ for the souls of men. To save them He suffers and dies. Heaven and self are given up. His love is a thirst that only our penitence and love can satisfy. He thirsts for each one of us—for me!

Our life is a poor offering to make to Him: poor, even as was the gift of the soldier. Yet let us not despise it. Nor any human being, however far away from righteousness. Christ died for every one of God's

children; and longs for them to come home. None can tell what the grace of God can do. The poorest earthly material is of use to Him, and is precious in His sight. If we would be like our Saviour Christ, we, too, must thirst for those who are away from Him.

In death, if we are conscious of the meaning of death, we shall long for more than ease to the flesh or freedom from pain. The soul's deepest need then will be reconciliation to God. To know that we are one with Him and He is one with us. To realize that underneath are the everlasting arms. To rest conscious that He is ready to receive us. To see that He has set before us the open door that no man can shut. In that moment we shall thirst for Him as never before. The things of earth will be as nothing when God is all and in all.

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"Ah! the softest place to rest,
Weary heart, is Jesus' breast.
None so tender and so tried
As our Brother crucified.
Nowhere else is calm so sweet
As beneath those piercéd feet,
Which through all the paths have gone
Where we slowly wander on."

The Lord be with you.

Ans.—And with thy spirit.

Let us pray.

## OUR FATHER:

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

We pray thee, O Christ, by this most bitter death of thine, and by the shedding of thy most precious Blood, wound our hearts with such repentance of our sins and joy of thy love, that our tears may be our food day and night. *Amen*.

OGOD, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

GOD, who art worthy of a greater love than we can give or understand, fill our hearts with such love towards thee as may cast out all sloth and fear, that nothing may seem too hard for us to do or suffer, in obedience to thee; and grant that by thus loving thee we may daily become more like unto thee, and finally obtain the crown of life which thou hast promised to them that love thee: through Jesus Christ our Lord. Amen.

O LORD JESU, thou Lover of the poor and lost, thou who didst thirst for the souls of men: grant unto us thy mercy, and loose the bonds of our sins; and wherein we have erred from righteousness or wronged thee in thought or word or deed, do thou, who knowest the feebleness of men, bestow upon us forgiveness and guidance, fill us with thy fear, purify us, and direct us into thy holy will: whom, with the Father and the Holy Ghost, we worship and glorify as one God, world without end. Amen.

O HOLY JESU, we beseech thee make us mindful of thy pains and sufferings, which thou enduredst for our sins, that we might be set free from them, and through thy chastisement our atonement be made with thy Father. Make us mindful of thy great love to us and to all mankind, and let the infiniteness thereof kindle an unfeigned love in us towards thee and our neighbour. Grant us true repentance, amendment of life, perseverance in all goodness, a steadfast faith, and a happy death, through the merits of thy sufferings, that we may also be made partakers of thy blessed resurrection. Amen.

O LORD Jesus Christ, thou wast crucified for us, so, we beseech thee, crucify us with thee, that we may rise again to everlasting life. Bring to pass, O Lord, that by thy Cross and painful suffering thy yoke may to us be made light, and thy burden easy, that willingly and gladly following thee, we may come whither thou hast gone; where with the Father and the Holy Ghost, thou livest and reignest ever, one God, world without end. Amen.

Beatitude: "Blessed are they which do hunger and thirst after rightcousness: for they shall be filled."

Lord's Prayer: "Forgive us our trespasses, as we forgive those who trespass against us:"-

Thirsting after rightcousness, peace and goodwill: therefore first forgiveness.

Message of the Lord Jesus to the Church:

"he that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

# VI. Christ, the Victor:

Conquering and Making Peace by His Death.

[Follows immediately the preceding utterance.]

"When Jesus therefore had received the vinegar, he said,

"It is finished."

"I have glorified thee on the earth: I have finished the work which thou gavest me to do."—(John xvii, 4.)

## Psalm 68. Exsurgat Deus.

LET God arise, and let his enemies be scattered: let them also that hate him flee before him.

- 2. Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.
- 3. But let the righteous be glad, and rejoice before God: let them also be merry and joyful.
- 4. O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.
- 5. He is a Father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.
- 6. He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.
- 7. O God, when thou wentest forth before the people: when thou wentest through the wilderness,
- 8. The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9. Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10. Thy congregation shall dwell therein: for thou, O

God, hast of thy goodness prepared for the poor.

11. The Lord gave the word: great was the company of the preachers.

12. Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

- 13. Though ye have lain among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.
- 14. When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.
- 15. As the hill of Basan, so is God's hill: even an high hill, as the hill of Basan.
- 16. Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell: yea, the LORD will abide in it forever.
- 17. The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them as in the holy place of Sinai.
- 18. Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the LORD God might dwell among them.
- 19. Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.
- 20. He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.
- 21. God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.
- 22. The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.
  - 23. That thy foot may be dipped in the blood of thine

enemies: and that the tongue of thy dogs may be red through the same.

- 24. It is well seen, O God, how thou goest: how thou, my God and King, goest in the sanctuary.
- 25. The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.
- 26. Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.
- 27. There is little Benjamin their ruler, and the princes of Judah their council: the princes of Zebulon, and the princes of Nephthali.
- 28. Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us,
- 29. For thy temple's sake at Jerusalem: so shall kings bring presents unto thee.
- 30. When the company of the spearmen and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war;
- 31. Then shall the princes come out of Egypt: the Morians' land shall soon stretch out her hands unto God.
- 32. Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord;
- 33. Who sitteth in the heavens over all, from the beginning: lo, he doth send out his voice; yea, and that a mighty voice.
- 34. Ascribe ye the power to God over Israel: his worship and strength is in the clouds.
- 35. O God, wonderful art thou in thy holy places: even the God of Israel, he will give strength and power unto his people. Blessed be God.

# PSALM 130. De profundis—(6 Penitential).

OUT of the deep have I called unto thee, O Lord: Lord, hear my voice.

- 2. O let thine ears consider well: the voice of my complaint.
- 3. If thou, LORD, wilt be extreme to mark what is done amiss: O Lord, who may abide it?
- 4. For there is mercy with thee: therefore shalt thou be feared.
- 5. I look for the LORD; my soul doth wait for him: in his word is my trust.
- 6. My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.
- 7. O Israel, trust in the LORD, for with the LORD there is mercy: and with him is plenteous redemption.
  - 8. And he shall redeem Israel: from all his sins.

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- "He hath poured out his soul unto death." (Isa. liii, 12.)
- "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (1 Peter iii, 18.)
- "Jesus said unto them: My meat is to do the will of him that sent me, and to finish his work." (St. John iv, 34.)
- "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. ii, 20.)

"Christ was once offered to bear the sins of many." (Heb. ix, 28.)

#### HYMN VII.

SEE the destined day arise! See, a willing sacrifice! Jesus, to redeem our loss, Hangs upon the shameful cross.

Jesu, who but Thou had borne, Lifted on that tree of scorn, Every pang and bitter throe, Finishing Thy life of woe?

Who but Thou had dared to drain Steeped in gall the cup of pain; And with tender body bear Thorns, and nails, and piercing spear?

Thence the cleansing waters flowed; Mingled from Thy side with blood; Sign to all attesting eyes Of the finished sacrifice.

Holy Jesu, grant us grace In that sacrifice to place All our trust for life renewed, Pardoned sin and promised good.

"His own self bare our sins in his own body on the tree." (I Peter ii, 24.)

# Meditation:

Strengthened by the act of the soldier, so that He could pass out of life in physical consciousness and power, our Divine Redeemer immediately proceeded to "taste death for every man." Yet, as said an early Christian hymn, it was not Death that approached Christ, but Christ Death. He died without Death: the Conqueror and not the conquered. His life was still His own: "I have power to lay it down, and I have power to take it again." And Christ went on His way, still the Master!

Doubtless when they saw Him crucified and dying, His enemies thought that the work of the Galilean was finished. He could harm them no more. The traditions of Israel were safe. Another innovator was gone. Now the people would walk undisturbed in the old ways. The Prophet of Nazareth, the Breaker of the Peace, the Antagonist, had been brought to an end. His pretensions were scattered to the winds. His influence was over. So since that day other enemies of the Faith have thought as they dealt the blows beneath which the Church staggered and drooped. So some say of Christianity to-day, "It is finished." History shows the falsity of all such fancies. They who indulge in them fail to discern the power of Christ.

Perhaps, too, the Beloved Disciple, who seems to have returned after taking away the Blessed Virgin, and others who had begun to pity the patient Sufferer, felt relief when the anguish and the agony were finished. They may have thought of Death as a merciful friend: and in a sense rejoiced in their sorrows. This death was so different from that of the great Prophet on the heights of Nebo. Both deaths were indeed lonely-what death is not?but a precious tradition told that God kissed Moses as he lay a-dying; while Jesus, till He stretched out His hand and grasped Death, had been rent and torn with pain. None of them knew that though Moses had been shown the Promised Land before he was taken away, Jesus had also seen in the repentant thief the promise of the glorious Kingdom. And none of them knew that this Man would do a greater thing than come down from the Cross: that He would burst asunder the bonds of the grave! They thought of His pains; and the pains were over.

Finished, too, His friends and disciples probably thought were the hopes and expectations. He had created in them by His gracious words and deeds, and still more beautiful life. Never again would days come so rich in happy and precious experiences as were the days when He was with them. Alas! Love was stronger than Death, but Love without faith is no more than a memory, and faith was dying.

Both friend and foe misunderstood the Word: as oftentimes now they hear wrongly and interpret wrongly the utterances and revelations of God. In the light which soon came in unending clearness the disciples learned the meaning of the Saviour's saying. Instead of defeat, it was triumph. In the day when we fail to discern the reason of God's action towards us may we have faith to rest in His assurance, "What I do thou knowest not now; but thou shalt know hereafter."

Now were indeed finished the types and prophecies which through long ages had led Israel in the hope of the Messiah and Redeemer. No longer need for the kindling of the sacrificial fire, for the slaying of the lamb: on the Altar, of which the old altars had been a shadow, the true Victim had been offered up. He was the Lamb of God. No longer need for singer and seer to tell of the coming of the Day: the Day had come. The mystery of the ages was unfolded; the dispensation of the law was ended. That long era of history now was closed. A new Jerusalem! A new life for man! The former things were passing away: finished and done with.

Now the Perfect Example is finished. There is no higher type of manhood possible. Not by word, but by pattern, our dear Lord has taught man how to live and how to die. He Himself is now perfected: the Guide, to lead His people through even the dark valley; the Redeemer, to save them from the saddest of all captivities, the slavery of sin and the fear of death; the Lord and King, even of man's last enemy. Now at Calvary has He finished the experiences of the earthly life. Henceforth shall man look to Him and seek to follow in His footsteps.

The terror of Death is ended—at least for all who are one with Christ. Henceforth no child of God shall die! He may fall asleep; but he shall awake up after the likeness of his Lord, and be satisfied with the fullness of joy. O timid soul! When at Calvary Death so fiercely struck, he lost and left his sting in Christ. His venom is gone; his power is finished. All that he can do now is to stand

as a servitor, and at the bidding of God open the gates for the ransomed of Zion to pass through on their way to Paradise.

The redemption of man is accomplished; the wall of partition is broken down; the keystone is set in the arch that spans the gulf between God and man. In that He has overcome the sharpness of death, He opens the Kingdom of Heaven to all believers. Now is our salvation finished. The sacrifice is accepted.

Thus the Life of humiliation, tireless effort and suffering had gained its purpose. Christ had conquered in the wilderness, through the weary journey and at Calvary. Adam had failed in a Paradise.

But the suffering! What a fearful thing sin must be to require such a sacrifice for its removal!

How great must be the love of God to give up to death His Only-begotten Son! How great the love of the Son to pass into death for the sake of those who as yet had no love for Him!

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"When this passing world is done, When has sunk yon glaring sun, When we stand with Christ in glory, Looking o'er life's finished story, Then, Lord, shall I fully know,—Not till then,—how much I owe."

The Lord be with you.

Ans.—And with thy spirit.

Let us pray.

# OUR FATHER:

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

We pray thee, O Christ, grant that our continual minding of thy most holy and bitter pain upon the Cross may cause us to stand in awe of thee, and also to love thee. *Amen*.

A LMIGHTY GOD, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

A LMIGHTY GOD, our heavenly Father, we humbly beseech thee to grant, that as thine only-begotten Son, our Saviour Jesus Christ, according to his blessed will, suffered death and bitter passion for our salvation, so we, in like manner, whensoever it may be thy pleasure to lay cross and affliction upon us, may also willingly and patiently bear it, in the trial of our faith for the latter day, unto thine everlasting glory: through the same Jesus Christ our Lord. Amen.

A LMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

O CHRIST our God, who art faithful and true, thine holy name is as ointment poured forth, and in every place incense and a pure sacrifice is offered unto thee: We pray thee, let our prayer be set forth in thy sight as the incense, and the lifting up of our hands as an evening sacrifice; for thou art the true Evening Sacrifice, offered up for our sins on the precious cross after the will of thy Father; who art blessed with him and the Holy Ghost, now and ever. Amen.

GRANT us, O Lord, a tender, loving and merciful heart toward our brethren; and long-suffering and patience to bear all things well that thy providence shall see fit to lay upon us: for Jesus Christ's sake. *Amen*.

O MOST Merciful Father, consider our infirmities, which are many and great, and bear our imperfections, for his sake who had experience of our infirmity, that he might be merciful unto all those who are afflicted, Jesus Christ, thy Son, our Lord. *Amen*.

Beatitude: "Blessed are the peacemakers: for they shall be called the children of God."

Lord's Prayer: "Lead us not into temptation:"

Life's trials are over; the journey ended.

Message of the Lord Jesus to the Church:

"him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of headen from my God: and I will write upon him my new name."

# VII. Christ, the Holy One of God:

Perfect Resignation.

[Uttered at the time of Offering the Evening Sacrifice: (3 P. M.)]

"And when Jesus had cried with a loud voice, he said,

"Father, into thy hands I commend my spirit."

"And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. xxi, 4.)

## PSALM 23. Dominus regit me.

THE LORD is my shepherd: therefore can I lack nothing.

- 2. He shall feed me in a green pasture: and lead me forth beside the waters of comfort.
- 3. He shall convert my soul: and bring me forth in the paths of righteousness for his Name's sake.
- 4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.
- 5. Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.
- 6. But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

## PSALM 143. Domine, exaudi.—(7 Penitential.)

HEAR my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness' sake.

2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3. For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4. Therefore is my spirit vexed within me: and my

heart within me is desolate.

- 5. Yet do I remember the time past; I muse upon all thy works: yea, I exercise myself in the works of thy hands.
- 6. I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.
- 7. Hear me, O LORD, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.
- 8. O let me hear thy loving-kindness betimes in the morning, for in thee is my trust: show thou me the way that I should walk in, for I lift up my soul unto thee.
- 9. Deliver me, O LORD, from mine enemies: for I flee unto thee to hide me.
- 10. Teach me to do the thing that pleaseth thee; for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.
- 11. Quicken me, O Lord, for thy Name's sake: and for thy righteousness' sake bring my soul out of trouble.
- 12. And of thy goodness slay mine enemies: and destroy all them that vex my soul; for I am thy servant.

#### HYMN VIII.

O SACRED Head surrounded
By crown of piercing thorn!
O bleeding Head, so wounded,
Reviled and put to scorn!
Death's pallid hue comes o'er Thee,
The glow of life decays,
Yet angel-hosts adore Thee,
And tremble as they gaze.

I see Thy strength and vigour,
All fading in the strife,
And death with cruel rigour,
Bereaving Thee of life!
O agony and dying!
O love to sinners free!
Jesu, all grace supplying,
Oh, turn Thy face on me.

In this, Thy bitter Passion,
Good Shepherd, think of me
With Thy most sweet compassion,
Unworthy though I be:
Beneath Thy cross abiding
Forever would I rest,
In Thy dear love confiding,
And with Thy presence blest.

Be near when I am dying;
Oh, show Thy cross to me:
And to my succour flying,
Come, Lord, and set me free.
These eyes, new faith receiving,
From Jesus shall not move;
For he, who dies believing,
Dies safely through Thy love.

# Meditation:

An utterance restful, satisfied, childlike: revealing depths of love and trust! A sublime height in the religious life is reached when the soul can realize in fullness and in individuality the Fatherhood of God. This realization is immeasurably distant from the theory. Repentance, devotion and sacrifice come before it: even a life given up to God.

The "commending" is not merely "recommending," but entrusting, depositing, giving up for safe-keeping. And that, not to an angel, be he ever so mighty-winged and loving, much less to Death, who as an enemy stands ready to seize and to soothe into oblivion his victim, but into the hands of God Himself—the only life-giver: so that from God He may receive back again His life in imperishable power and glory. God will take care of the soul, and protect it from all danger and all distress. Our dear Lord went into the Father's keeping; there, too, are the Blessed Dead.

The words accord with the voluntary character of Christ's death. "He poured out his soul unto death:" implying active, rather than passive, submission. So St. Matthew, "He yielded up the ghost," or, rather, "He sent forth," or, "discharged his spirit;" St. Mark and St. Luke, "He breathed out his spirit;" and St. John, "He surrendered the spirit." The Evangelists seem purposely to avoid the use of the word "died:" perhaps, because the word implies a helplessness which did not come to Him who met death only as a Master.

- The last utterance on the Cross has been repeated in their dying moment by many Christian folk. St. Polycarp and St. Bernard; Charles the Great, St. Louis of France and Christopher Columbus; Luther, Ridley, Lady Jane Grey and George Herbert; and multitudes, eminent and obscure, have gone out of death into life with these words on their lips. Thus, too, devout people lay themselves down to sleep.
- "I will dwell in the house of the Lord for ever:"
  dwell, that is, sabbath there; rest there from toil
  and sorrow, as a traveller from a pilgrimage or
  a sufferer from pain. So for the people of God
  there remaineth a rest, that is, a Sabbath: the quiet,
  peace and joy of the endless day. To our Lord had
  come the eve of the Sabbath; and the end was
  peace—He was led forth beside the waters of
  comfort.
- Now did our Lord pass into the region where until the Resurrection remain the souls of men: there, in Paradise to receive the penitent thief, and in the prison-house to proclaim His victory to those held therein. More than this we may not now know: only the glory of heaven is not His until in His Body, perfect Man, He ascends thither.
- Having said these words, He bowed His head, as if leaning after His toil and pain upon His Father's breast, and all that men could see was over. The exodus was made.
- A shudder passed through the earth. Nature had shrouded her face; now she trembles at the death of her Lord. And as Christ descended into Hades, bodies of some saints arose: indeed, after His Resurrection, they appeared unto many in the Holy

City; later, it would seem, as tokens of His power over Death and the Grave, to enter with Him into heaven.

The Centurion and others standing by saw and heard the things which were done, and received grace. "Truly this was the Son of God!" What a mistake had been made! Israel had crucified the King! And yet the King, even in His death, was winning the souls of men!

At the time of the Evening Sacrifice, as the soul of Christ went out to God, the priest entered the Holy Place to offer incense. He beheld, not, as Zacharias, an angel beside the altar, but the veil rent in twain—rent by the hand of God. The Holy of Holies was thrown open. The Shekinah had departed.

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"Oh the holy raptured greetings
That shall thrill yon fragrant air!
Oh the blessed words of welcome
Waiting wanderers over there!

"Oh how silver sweet the voices!
Oh how fair the features grown!
'Changed from glory into glory,'
Changed, but still our own, our own!'

- Seven is a perfect number, and in the Seven Words from the Cross are the outlines of a Perfect Gospel:—
  - I.—"Father, forgive:" we are taught that the Divine Mercy may be exercised towards all men, even to the enemies of the Cross of Christ.
  - 2.—"To-day:" we see the care of the Saviour for each soul that desires Him, and turns to Him.
  - 3.—"Woman, behold:" we learn how Christ blesses the charities of the home-life, putting us in one another's care, so that in serving others we may serve Him.
  - 4.—"My God, my God:" the cry out of the darkness bids us not lose heart or think that God has abandoned us, when sin hides God from us, or we are weak and lonely.
  - 5.—"I thirst:" teaches the deep longing of our Saviour for our love. How glad we can make Him!
  - 6.—"It is finished:" not only tells us of the new relation between God and man, but also bids us look on to the end both of our own life and of this age—to the triumph of the purposes of God.
  - 7.—"Father, into thy hands:" brings us all one by one together with Him before the Father of all men.

The Lord be with you.

Ans.—And with thy spirit.

Let us pray.

# OUR FATHER:

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us: Save us, and help us, we humbly beseech thee, O Lord.

We pray thee, O Christ, preserve here our soul from all sin, and at the last receive it in peace, that with thy blessed saints we may praise thee everlastingly. Amen.

GOD, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. Amen.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us

grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. Amen.

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

O LORD JESU, who art the only health of all men living, and the everlasting life of those who die in thy faith, grant that the hope of thy mercy and life everlasting never decay in us, that charity wax not cold in us, and that the weakness of our flesh be not overcome with the fear of death. Grant, most merciful Saviour, when the great darkness overshadows us, we may yet have strength to commend our soul into thy hands, so that in the eternal light we may behold thy glory, and worship thee, and the Father and the Holy Ghost, one God for ever and ever. Amen.

Beatitude: "Blessed are the pure in heart: for they shall see God."

Lord's Prayer: "But deliber us from evil":Full salvation has come at last.

Message of the Lord Jesus to the Church:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne."

# Christ, the Beloved of God and of Men:

"My beloved is mine and I am his."

"And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom."

### "Who loved me and gave himself for me."

"Wherefore God also hath highly exalted him, and given him THE NAME which is above every name: that at the NAME OF JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—(Phil. ii, 0-11.)

"Neither is there salvation in any other: for there is none other NAME under heaven given among men, whereby we must be saved." (Acts iv, 12.)

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Rev. v, 12.)

"Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ." (Rev. xii, 10.)

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. liii, 4, 5.)

"If we be dead with Christ, we believe that we shall also live with him."
(Rom. vi, 8.)

"Truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ." (VISITATION OF THE SICK.)

"He is Lord of lords, and King of kings." (Rev. xvii, 14.)

#### HYMN IX.

A LL for Jesus—all for Jesus,
This our song shall ever be;
For we have no hope, nor Saviour,
If we have not hope in Thee.

All for Jesus—Thou wilt give us
Strength to serve Thee, hour by hour;
None can move us from Thy presence,
While we trust Thy love and power.

All for Jesus—at Thine altar
Thou wilt give us sweet content;
There, dear Lord, we shall receive Thee
In the solemn Sacrament.

All for Jesus—Thou hast loved us; All for Jesus—Thou hast died; All for Jesus—Thou art with us; All for Jesus Crucified.

All for Jesus—all for Jesus,
This the Church's song must be;
Till, at last, her sons are gathered
One in love and one in Thee.

Let us pray.

A LMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

A LMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. Amen.

A LMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us who have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. Amen.

#### THE BENEDICTION.

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen.



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